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ABSTRACT

A joint presentation was made to the Special Senate Committee on Mass Media by 3 Indian organizations in an attempt to bring into focus the needs of the poor or rural Indian villagers for greater involvement in use of and control of the media. Observations included the negative stereotyping of the Indian by the media, lack of Indian staff on media payrolls, lack of opportunities for Indians to present their views and culture, the abuse the Indian suffers in school textbooks, the lack of job-training opportunities for Indians in the media, the success of Black Americans through "dramatic" actions, and the apathy of private media owners and operators regarding Indians. Recommendations included the creation of new policies and rules by governmental licensing agencies, the disclosure of profits by media owners, the creation of more generous public affairs programming, the establishment of training programs for Indians, the cessation of negative stereotyping of the Indian, and increased cooperation between governmental media and Indian organizations. Six relevant appendices are included. [Not available in hard copy due to marginal legibility of original document.] (AL)

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PRESENTATION

T O

SPECIAL SENATE COMMITTEE ON MASS MEDIA

BY

CANADIAN METIS SOCIETY

NATIONAL INDIAN BROTHERHOOD OF CANADA

INDIAN-ESKIMO ASSOCIATION OF CANADA

DECEMBER 17, 1969

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C CONTRIBUTIONS OF THE AMERICAN INDIAN TO MODERN CIVILIZATION

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E RADIO, TELEVISION AND FAILMS AS A MEANS OF PRODUCING SOCIAL CHANGE

F WHAT OTHER COUNTRIES ARE DOING

G PRESENT BROADCASTS FOR NATIVE PEOPLES IN CANADA

RC004479

I. P R E F A C E

1. When Indians, Eskimos and Metis ask for access to the Mass Media, they are asking for a number of changes in the way in which the media now serve Canadian society.

2. We would welcome an increase in informed, intelligent news coverage and investigative reporting, rather than preoccupation with extremism, simple notoriety and government information releases.

3. We want the encouragement of a positive, constructive description of Canada's first citizens as opposed to the negative stereotype which is too often the way in which Indians are portrayed now.

4. We need training in media skills with short term courses suited to Indian, Eskimo and Metis needs.

5. We want job opportunities in the media.

6. We want the opportunity, the space and the time, to tell our story to the Canadian public through the established media.

7. We need the opportunities to serve our own community needs and enable our communities to communicate with one another via the established media.

8. We need encouragement and assistance so that Indians, Eskimos and Metis may establish their own media.

9. We believe all of the Mass Media should recognize, as high on their list of responsibilities, their obligation to play an active role in community development and social action. It is not enough to reflect the present state of the comfortable majority.

II. INTRODUCTION

10. In recent years, Native Canadians have found their voice and made themselves heard, but Indians, Metis and Eskimos have Mass Media objectives which go beyond limited daily news coverage.

11. In this brief, prepared by the National Indian Brotherhood of Canada, the Canadian Metis Society and the Indian-Eskimo Association of Canada, the media are charged with a responsibility for social change and truly democratic dialogue. Minorities and the poor have not been heard from in media which serve established middle class values, and the consumer economy. The media should present the poor, involve the poor, and program to the poor. Theirs is an oral culture, so film and electronic media can play a crucial role in promotion of democratic dialogue and social change. These are the people and the media of the spoken word.

12. Fundamental to the position on the media adopted by these organizations is the belief that Native Canadians must be free to choose between integration and their own culture. But the Mass Media tend to paint a picture of a melting pot, rather than a cultural mosaic. The pressure to conform to the dominant is great. The contributions and cultural values of the first native cultures should be apparent to the dominant culture via the media.

13. Because poverty is seldom news and never entertaining, too many Canadians are ignorant of the poverty conditions in which most native Canadians exist. Equality of opportunity, dignity and participation are goals of the native people which can, and must, be encouraged by the media.

14. Government policy and support is necessary to improve media performance because of media dependence on advertising revenues. Media content is designed to be bland pap, inoffensive to all, and suited to the advertising of consumer items like soap, deodorant, automobiles and cheese. In such a context, and with the high cost of production, it is little wonder that minorities receive so little consideration.

15. Special training and career opportunities must be provided if native people are to participate effectively in the mass communications field.

16. Concentration of ownership of the Mass Media outlets strengthens their status quo bias, thus making it extremely difficult for minority groups to communicate with one another or with the general public.

III SOME OBSERVATIONS

17. The current practices of the Mass Media mitigate against a positive image of the Native Canadian and in many ways perpetuate a very negative stereotype. This is particularly evident in western movies, commercial messages that ridicule Indian culture and heritage, advertisements featuring feather headdresses and accentuation of such common stereotypes as drunkenness, laziness, etc. To participate fully in Canadian society, the native peoples must have a positive self-image and opportunities to present it to the Canadian public.

18. Some work has been done on the image of Indian people conveyed by school texts. Your attention is drawn to Appendix "A" and Appendix "B" to this report.

19. Indians and Eskimos rarely have the chance to present their own culture or their contributions to the larger culture in their own way and in their own style. Their contributions to contemporary civilization are many. Your attention is drawn to Appendix "C". Indian people want the opportunity to present their own ideas, their own successes, their own goals and their views of where they fit in the Canadian mosiac.

20. Native organizations are struggling across the country to gain access to the Mass Media. Of greater significance

is their effort to develop their own publishing, broadcasting and newspaper networks. But there is a serious lack of opportunity for the basic technical training in the use of press, radio, T.V., film and video tape.

A number of institutions are prepared to provide the necessary technical training. Often their entrance requirements are such that native people are prohibited from participating. Government subsidy programs, such as Manpower retraining, have rules and regulations that also prohibit the involvement of Indian people. Many of the established courses are of one, two and three years duration.

There is a critical need for short-term flexible training courses to enable Indian, Eskimo and Metis people to become familiar with the techniques and equipment of the media.

21. When basic training is provided, experience should be available through on-the-job training.

22. Very few radio stations, newspapers, TV outlets, etc. have native people on staff. A notable exception is the CBC Northern Service, where the engagement of native peoples has been made a policy. A number of radio, TV, and press outlets are serving areas of the country where there are large Indian populations. Rarely does one find these outlets hiring native people or establishing in-service training opportunities.

23. As mentioned, many community media outlets are serving areas of heavy Indian population. The better organized commercial and voluntary organizations and citizen groups are getting their message to the general public through these media outlets. The less hightly organized native communities are not. Broadcasting, particularly in the private sector, is doing little to ensure that all elements of the population have their viewpoints expressed and their needs served via the media.

24. There have been some suggestions that radio stations should be required to carry an appropriate percentage of programming reflecting the percentage of ethnic population in the area served. This would appear to be tokenism of the first order. A more sensible approach would be to encourage the media outlets to keep in mind the needs of the total constituency they serve in their news procurement policies.

25. Frequently, in recent years, the media have been more than willing to cover events of significance involving Native Canadians. But far too often the reporter is totally unaware of the conditions of native people, the contributions they have made, their cultural aspirations, and in general, the problems they face. Stories appear that are insensitive to the issues discussed. Flagrant distortion results because reporters lack adequate background knowledge or information.

26. One cannot help but be aware of the increased coverage Black Americans are getting in the media. News of demonstrations and riots, token Black involvement in commerical messages, situation comedies and dramas show a new awareness of the importance of the Black community. It is suggested the coverage of Black Americans results from militant and dramatic social action, including riots. Recently, they have been quite successful in getting their message before the American public.

27. But minorities and the poor in general are excluded from Canada's media. If they do not soon find the Mass Media more sympathetic and available to them, they will resort to more dramatic methods of gaining headlines. Even if dissent is not legitimatized, it will be heard in a democratic society, especially in one as culturally diverse as ours. Surely it is to the advantage of the whole society to know well its component parts, the weaknesses and the strengths.

28. The private sector of the media depends on the sale of advertising time or space for its livelihood. There is a consumer-advertising bias which means that centres of high population receive the most in media coverage. In less populated and less lucrative areas, there is no incentive to establish commercial media.

29. In most instances the economically disadvantaged first citizens live in the rural areas and are thus denied access to the same kind of media service available to those in urban centres. Even in urban centres where there are large and growing concentrations of people of native origin (Toronto, Winnipeg, Vancouver), there is little evidence in the media of their existence, their aspirations or their problems.

30. Examination of media output reveals that most news originates with wire services, press releases, or handouts of various groups, organizations and governments across the country. Native people face a severe handicap in this competition because they do not have the organizations, the technical or professional resources or the skills to prepare news releases to feed effectively into the established media channels.

31. Many native people view the media as basically white-oriented, controlled and dominated. They feel that the media people are not exhibiting a genuine interest in their concerns and aspirations as they seem reluctant to hire Indian staff, train Indian people in media use, etc. As a result, a large credibility gap is developing and the cultural gulf persists.

32. Freedom of the press is real for those who are served by it and those who have ready access to it. It is not a credible concept for the poor and the minorities.

33. Basically the native people feel that the media are 'status quo' oriented, owned by the wealthy, programmed to sell products and seldom inclined to serve community needs first.

IV. RECOMMENDATIONS

It is recommended:

34. That the Government of Canada take immediate steps to design and implement programs and policies that will erase the negative stereotype of Indians and minority groups in general and that the media outlets be encouraged to put forward a positive, realistic portrait of Canada's mosaic of people.

35. That more stringent limits on concentrated multi-media ownership be instituted in order to avoid the widening gulf between the "haves" and the "have-nots". When one part of society controls the major means of communication in a country, and when the dominant society fails to adequately reflect the needs and aspirations of the minority groups, the country is probably set on a course toward violent social action as minority groups seek their rightful place by other means.

36. That immediate steps be taken to require broadcasting companies to publicly disclose profits with enough attendant publicity so that the community served may compare company profits with the standard of service offered.

37. That immediate steps be taken to have media owners declare publicly their subsidiary holdings and companies so that the general public can gain a clear picture of who owns and controls the media.

38. That program logs of radio and television stations be publicly disclosed and publicized so that performance can be compared with promises made in the original application for the broadcasting license.

39. That the Canadian Radio Television Commission create a program category known as "Public Affairs" with a sub category called "Community Development". These categories should be given as much emphasis i n the licensing regulations as the category of "Arts, Letters and Sciences".

40. That regulations should be changed to require a minimum amount of public affairs programming, with a view to media involvement in social affairs and community development activity.

41. That print publishers be required to publicly disclose their company profits and subsidiary holdings so that the general public will know where the control lies in the print field.

42. That steps should be taken to establish regional radio, television, video-tape, and press centres in order to adequately serve the total country with media facilities.

43. That the Government of Canada set aside funds to sub-

sidize communities buying radio transmission equipment for community programming devoted to social change and community development. UNESCO experience indicates that distribution of inexpensive receiving sets facilitates initial success.

44. That, in view of the fact that the National Defence radio stations in northern Canada are being closed and dismantled, and in view of the communication need of Indian people, immediate steps be taken by the Department of National Defence to turn these radio stations over to Indian organizations in the provinces in which they are located.

45. That immediate government action be taken to give various publications the same preferential treatment now enjoyed by daily newspapers. Recent increases in postal rates have worked a severe handicap on all native publications.

46. That cable TV facilities be extended to various northern communities. It is further recommended that consideration be given to the proposal that when cable TV is licensed in an area of high population density, a condition of license should be the establishment of cable TV service for less densely populated areas.

47. That the Government of Canada, in cooperation with the native organizations in Canada, take immediate steps to research the feasibility of low-power broadcasting stations or wired radio facilities so that isolated

communities may gain access to a wider range of information and public affairs services and so they may operate their own community media and serve their own needs.

V. CONCLUSIONS

48. Poverty, alienation of minorities and the malaise of of our cities are among the major domestic issues of our time. Their gravity should be reflected in the priority given to producing and financing radio and television programs concerned with them.

49. The programs should not merely present the facts to the majority of the population. For example, they should present to the poor themselves their own situation and make them aware of the means by which they can help themselves.

50. The people for whom the programs are made must be involved in their making. The programs must reflect their view of their world. They must help them to look at themselves and their society objectively. They must help them to become articulate and active.

51. In April, 1969, Dr. David McQueen, Deputy Chairman of the Economic Council of Canada told the Senate Committee on Poverty:

> 'One of the most important things you can do will be to bring that silent constituency of the poor themselves to life...The poor for various reasons which are, through no fault of their own, inclined to be inarticulate. They are comparatively unacquainted with the process by which certain groups express their interest,...".

52. Dr. McOueen's statement, beyond the brief portion quoted here, could have been addressed to the broadcasters of Canada. It should serve as their guideline in planning and producing programs for the Indians, Eskimos and Metis.

APPENDIX "B" TO THE BRIEF PRESENTED BY THE NATIONAL INDIAN BROTHERHOOD OF CANADA, THE CANADIAN METIS SOCIETY AND THE INDIAN-ESKIMO ASSOCIATION OF CANADA TO THE SPECIAL SENATE COMMITTEE ON MASS MEDIA - DECEMBER 1969.

INDIAN & METIS CONFERENCE COMMITTEE OF THE
COMMUNITY WELFARE PLANNING COUNCIL

Survey of Canadian History textbooks now in use in Manitoba schools in order to determine to what extent they tend to promote a patronizing and degrading attitude on the part of the white people towards Indians, are harmful to the Indian Child's sense of racial dignity and deal inaccurately with Indian life.

SUBMISSION TO

THE CURRICULUM REVISION COMMITTEE
DEPARTMENT OF EDUCATION

Winnipeg, Manitoba
November 1 9 6 4

INDIAN & METIS CONFERENCE COMMITTEE

At the 7th Annual Indian and Metis Conference held in Winnipeg, February 21st to 24th, 1961, the following resolution was passed:

WHEREAS it has been brought to the attention of this Conference that authorized textbooks used in elementary schools, particularly the Social Studies courses, tend to promote a patronizing and degrading attitude on the part of white people toward Indians, and

WHEREAS the use of such texts in Indian schools may be harmful to the Indian child's sense of racial dignity, and

WHEREAS some sections of the texts deal inaccurately with Indian life,

THEREFORE BE IT RESOLVED that this 7th Indian and Metis Conference seek to have such school text books discontinued as are patronizing and degrading to Indians and to have new text books or revisions dealing with Indian life written with accuracy and sympathetic treatment.

This resolution was discussed with the Honourable Stewart McLean, former Minister of Education and Mr. G. N. Davies, former Director of Curriculum in the spring of 1961 and the request was made that the Department keep the resolution in mind when ordering new textbooks.

This year, when a programme of Curriculum Revision was established by the department of Education, the Education Committee of the Conference, chaired by Mrs. F. M. Bastin, decided to make a submission to the Curriculum Revision Committee on Social Studies regarding the resolution.

On behalf of the Committee, Mrs. Kenneth Sluman, a local author with considerable knowledge of Indian culture and history, kindly undertoook to review a number of texts used in Social Study courses in Manitoba schools in order to substantiate the contention of the resolution.

We are pleased to submit this review to the Curriculum Revision Committee on Social Studies for its consideration.

Lloyd Lenton
Secretary,
Indian & Metis Conference.

The purpose of this survey is to take a close look at the Canadian history textbooks now in use in Manitoba schools in order to determine to what extent the Indian and Metis peoples are presented unfairly, inaccurately, or in a manner detrimental to that self-respect which every human being needs in order to take his place in society.

That there is a strong feeling among these people that they have been and are presented in such a manner is undeniable; it is in answer to their own formal request that this report has been prepared and is presented.

The five books examined are:

"CANADA - THEN AND NOW"	BY Aileen Garland
"CANADA - A NATION"	BY Chafe and Lower
"BUILDING THE CANADIAN NATION"	BY G. W. Brown
"PAGES FROM CANADA'S STORY"	BY Dickie and Palk
"THE CANADIAN PAGEANT"	BY Reeve and MacFarlane

In the careful study of these five books I have found a great improvement in the treatment accorded to Indian people over the books of a generation ago - but there is still much to be done. There are startling errors of omission as well as commission; the ancient Indian religious beliefs are always contemptuously dismissed; the authors find it necessary to repeatedly point out the lack of cleanliness of the wigwams and the food while more important virtues go ignored; and once we reach the period of Confederation there creeps in that smug paternalism that so undermines Indian pride and imposes on him either lethargy or a destructive resentment. A verse on page 37 of "Pages From Canada's Story" illustrates the point.

"Who Calls?
The Red Man, Poor and Sick
He calls.
Who comes?
The White Man, Rich and Strong
He comes.
Who watches?
To See That Pity Reigns,
God watches."

To Indian eyes, the inclusion of such a verse must seem ironical. Certainly the Indian became poor and sick after exposure to his white brother. He was relieved of his furs, his religion and eventually his country; he was decimated by smallpox. The fur trade did indeed make many white men "rich and strong" and if "pity reigns", many Indian people would prefer respect and simple friendship.

These books all cover roughly the same material as might be expected. To go over them individually would involve a great deal of repetition; therefore, I have chosen the method of picking out each section referring at some length to Indian people. When I can, I try to give the bare facts of the episode. I then present the accounts given in the various books, and lastly comment on them as requested by this report.

INTRODUCTIONS TO THE NATIVE PEOPLES OF CANADA

Most of the books carry descriptions of the environment, origin, culture and physical appearance of the various regional groups of Indian and Eskimo people.

"Pages From Canada's Story" directed toward younger children does not attempt this, instead giving illustrative glimpses of first contacts and picturing the Indians as wondering, timid and friendly.
"Canada-Then and Now" gives an excellent introduction marred only by two quotes from two heroes of the era: (P. 3)

> "They can with truth be called savages, as there are no people poorer than these in the world. I believe they do not possess anything to the value of five pennies"... (description) ... "They are great thieves and will steal all they can." (but apparently not very successful ones!) Cartier said this of a poor and backward tribe.
>
> On P.7 Champlain is quoted on the long houses ... "Along each side runs a bench four feet above the ground, where the inmates sleep in summer to avoid the innumerable fleas."
>
> "Canada-A Nation" gives a very brief but good introduction. "The Canadian Pageant" P.11 "...It is clear that these people because of their low state of civilization, were at the mercy of their environment."
>
> Champlain is here again quoted on his description of the long house people, their customs and their fleas. There is also included a fine introduction to the Iroquois people insofar as their confederacy is concerned. But on P.20 we read:
>
> "It is probable that all the American Indian Tribes in the course of their wanderings lived for some generations in the frozen wastes of Alaska... (this experience) deadened their minds; it killed their imagination and initiative..." and on P.21
>
> "By reason of his historical background, the Indian was wholly unfit to cope with the more civilized, more intelligent white man."
>
> "Building The Canadian Nation" gives a very fine summary of the various Indian peoples.

COMMENT

In the brief space available, the authors have given very good and objectives descriptions with the above exceptions. They are, too, taken out of context. However, if brevity is necessary one wonders why Champlain's famous fleas must come into it, or whether the small ships of the Europeans were innocent of vermin! It is true that the Indians "were at the mercy of their environment", but they

coped with it with courage and ingenuity, which is just as important. The claim that Indian minds were deadened as was imagination and initiative is pretty questionable to anyone knowing of their legends, their old religions, their love of ribald fantasy to say nothing of the intricate political organization of the Iroquois or of the more recent Blackfoot Confederacy. "Stone-age" and "stupdity" are not synonymous.

THE CONTACT WITH CARTIER

I have found Indian people to be very conscious of two aspects of the Indian contact with Cartier. 1. the remedy he acquired for scurvy and 2. his abduction of Donnaconna (who had, on the whole, treated him quite well) and five other chiefs, whom he took from Stadacona back to France and who all died before he returned to the new world, six years later.

"Pages From Canada's Story" states that a kind old Indian gave Cartier the scurvy remedy. The abduction is described as a very cruel thing."
"Canada - Then and Now" states that Cartier found the scurvy cure by chance and admits no abduction, stating that Cartier merely took the Indians with him.

"Canada - A Nation" tells of the Indians giving the scurvy cure to the moribund sailors but completely ignored the abduction of the chiefs, although then states that the Indians turned unfriendly and killed a number of Cartier's men when they returned six years later.

"The Canadian Pageant" does not mention either incident while "Building The Canadian Nation" speaks of Cartier learning the cure from the Indians but here again the seizure and death of Donnaconna and his fellows is not mentioned, only the resultant hostility of the Indians.

COMMENT

Six Indian chiefs died - they were taken against their will on a long, confined sea voyage by a man to whom they had shown much hospitality and they never saw their homeland or families again. Here we see an example of the unfair "omissions" in relating our history as regards the Indian people, one that is repeated all too often. Attention is drawn to the hostility of Indians towards newcomers, but three of the books give no reason for it.

CHAMPLAIN'S ALLIANCE WITH THE HURONS AND ALGONQUINS - THE BEGINNING OF ENMITY BETWEEN THE FRENCH AND THE IROQUOIS

The highly profitable fur trade was the paramount consideration in settling and exploring the north American continent. In order to facilitate this trade, Champlain found it necessary to ally himself with one of the Indian tribes. He chose the Huron-Algonquin tribes because their territory was richest in beaver, the most valuable fur of that time. In 1609, Champlain joined a war party on

a trip into Iroquois territory. Upon meeting the Iroquois, both parties prepared to fight, however, the invaders were met by messengers who were sent out to determine their purpose. Champlain assured them that they had come to fight. At daylight, he and two of his men went ashore, carrying guns which their opponents had never seen before. As the Iroquois advanced, they took careful aim and shot and killed two chiefs, and wounded a third. The Iroquois turned and fled.

"Pages From Canada's Story"

"After we had gained the victory, my Indians amused themselves by taking a great quantity of Indian corn and meal from their enemies, and also the arms which they had left in order to run better. After having made good cheer, danced and sung, we returned. The place where this charge was made I named Lake Champlain." (P.65)

"Canada-Then and Now" states only that

"Here he and his Indian allies came into conflict with the Iroquois, the strongest and most warlike of all the Indian Tribes. This encounter unfortunately earned for the French the undying hatred of the Iroquois ... it was unfortunate for the French that their Indian allies were not as strong as the Iroquois." (P.54)

"Canada-A Nation" refers to the affair as an "incident" and describes it as
"A strange and very short battle." (P.37)

"The Canadian Pageant" says
"His first venture...was wholly successful. A body of two hundred Iroquois fled in panic before the arquebuses of Champlain and half a dozen Frenchmen."

Then on the same page 42 we read
"The Algonquins celebrated the victory in time honoured fashion by torturing and eating the prisoners."

"Building the Canadian Nation" says that
"...he made an exploration...he defeated a party of Iroquois by firing on them with his gun. The Iroquois were terrified. They had never before seen the deadly effect of the white man's weapons."

COMMENT

It is interesting to speculate what we would have termed such an action had the roles been reversed. Certainly not (1) a charge, (2) an encounter, (3) an incident, (4) a wholly successful venture or (5) an exploration. It is also interesting to wonder that if it is true that the Algonquins ate some of their enemies, how the good Champlain enjoyed "making good cheer, dancing and singing" with them - as he reports he did! "Canada - A Nation" says

"He (Champlain) saw the Indians not as savages, but as beings with souls to be saved, and so he looked to the day when missionaries might be brought out to teach them a better way of life."

Who? Certainly the Iroquois must have been edified by this first taste of the better way of life". I question this charge of cannabalism. I am not conversant with the customs of the Huron-Algonquin tribes but I strongly suspect that if they made a habit of eating their prisoners, we would have heard much more about it. I suspect this is an illusion to a custom extant among some of the other tribes: the practice of eating a portion of the heart of a brave enemy in order to absorb some of that bravery - a symbolic act, not a hungry one.

THE JESUIT MARTYRS

French fur traders were penetrating deeply into the interior of the country; Iroquois country lay right across their paths. Champlain had already appealed to France for military aid to enable the French settlers to become "absolute masters of these peoples, establishing the order that is needed which will augment the practice of religion and an incredible amount of trade."* He urged that it was necessary that the Iroquois be destroyed. Like the Huron and Algonquin allies of the French, the Iroquois were becoming increasingly dependent on trade goods which they obtained from the Dutch at Albany. Their own fur resources were dwindling rapidly, they could not get guns, ammunition, nets - articles they now needed for survival. As the Huron and Algonquins had better fur country, they could go on trading for them. The Five Nations faced two unpleasant prospects: famine and being driven from their country. More furs were the only answer and so they faced the necessity of trying to make peace with the Hurons to the North-West. From 1620 to 1630 they tried repeatedly to achieve this truce. The Jesuit Relation of that time remarked that such a peace would greatly benefit the Dutch "to the very notable detriment of the Gentlemen Associates of the Company of New France."

Father Gabriel Sagard, a member of the Recollet Order, did what he could to help these peace efforts although he was informed by several members of the Company that this was not expedient since if he succeeded, the Indians would trade with the Dutch who were closer. H.A. Innis, the outstanding authority on the fur trade says, "Alliances were formed and wars were favoured to increase the supply of fur. The net result was continuous and destructive warfare." War was no new experience between the tribes, however, war with primitive weapons was one thing; war with guns and ammunition and firewater was quite a different affair. To quote G.T. Hunt in "Wars of the Iroquois", "The Iroquois were eager for peace and the Hurons also were willing; but the intriguing French who, with their priests as envoys, put a stop to any negotiations that might divert the trade." By 1640 the Iroquois had exhausted their supplies of beaver and their overtures ended. They attacked the Hurons and in the holocast the five Jesuits died, the victims not only of the Iroquois but of the policies of their own fellow countrymen.

*Quotes and background information from "The Founding of Canada" by S.B. Ryerson.

"Pages from Canada's Story" does not mention their deaths, but gives an account of their work among the Indians. Here we find the statement (P.77)

" "They were unreasonable savages and were quite ready to blame the for any misfortune that came to them."

One of these "misfortunes" at the time was the scourge of smallpox.

"Canada, Then and Now" goes into some detail in describing the tortures inflicted, the length of time it took two of the priests to die and then presents a vivid picture of them burning at the stake. (P.65)

"Canada - A Nation" quotes Champlain (P.45) as saying the Indians lived "like brute beasts." (P.47)

"The Jesuits struggled valiantly among the Hurons, only to have their hopes dashed on the rocks of Iroquois amity and savagery." (P.48) "They (the missionaries) had to share...the indescribable filth of the villages and the loathsome food." and "How, for instance, could they express the idea of a loving Father to natives whose conception of the supernatural was that of cruel and evil spirits?" (P.52) "The story of how four Jesuit Fathers died horribly at the hands of the fiendish invaders is shocking but glorious. By the most diabolical methods of torture, Brebeuf's tormentors strove to force him to cry for mercy, but not a sound of pain could they wring from him. For four interminable hours this man of God bore his agony with unflinching courage." Further in this page it is said of the Jesuits, "...they played an important part though this was not their purpose in the founding of the French fur trade empire."

"The Canadian Pageant" states (P.45)

"The first Jesuits...set to work among the "shifting, shiftless", Montagnais ...The smoke, draught, filth and dogs of the wigwams were too much even for the selfless Jesuits." (P.46) "In that year, bands of Iroquois swept across Huronia from end to end, killing, plundering and burning. Five missionaries ...perished in the wholesale slaughter."

"Building The Canadian Nation" makes some attempt to explain the reasons for the Iroquois enmity and while it states that the Jesuits were tortured and died and presents a vivid picture of the surrounding warfare, there is no emotional dwelling on details.

COMMENT

Surely the approach of the last book to this portion of our history is the most reasonable one. The Jesuits deserve their niche in Canada's Roll of Glory, but the Iroquois were a most remarkable people who had formed an intricate confederacy based on ideals of peaceful co-existence. They can not be so easily dismissed as fiendish savages - they felt they had been forced

to fight and the Hurons, with whom they had tried to make peace, were well aware of what war with the Iroquois entailed. Apart from that, Europeans were themselves frequently capable of torture and murder. As to the statement that the missionaries found it impossible to express the idea of a loving father to natives whose conception of the supernatural was that of cruel and evil spirits - this is both inaccurate and ironical, for what could be more cruel than the devil and the hell the priests themselves talked about? There was much of beauty in the ancient beliefs and legends: a Great Spirit reigned over all, the sun was revered as the giver of light, heat and life, the earth itself was loved as the mother from which mankind had sprung. Certainly there were evil spirits too, but none any more frightening than the new concepts of the devil, hell and purgatory. Nor were there any of the red man's evil spirits as malignant and as frightening as the unknown sicknesses which swept in recurrent waves over all the native peoples of the continent, killing enormous numbers of them. The Iroquois did indeed almost destroy Huronia, but it had been seriously undermined first, by the epidemics and by the deep internal rifts caused by missionary activity. As an illustration, one priest reported: "Our people, (the converts) always wanted to camp separately, so as to avoid all contact with the sinful ones." (S.B. Ryerson in "The Founding of Canada".)

THE FOUNDING OF VILLE MARIE

The founding of this settlement, now the site of Montreal makes interesting reading in all five of the books studied. The Iroquois troubled this settlement more or less continuously as it was in an exposed position.

"Pages From Canada's Story" says (P.84)

> "They discovered the Indians seldom descended on a fort in large numbers or fought a real battle but their favourite method was to go out in small bands, surprise and surround some person, or house or small village, and thus win an easy victory. With all their boasted courage they never cared to face almost certain death as white soldiers frequently do."

"Canada - A Nation" mentions that Ville Marie was founded by men who believed that they had been chosen to plant the "Cross defiantly in the midst of the Heathen-enemy." (P.49) Again on page 53 we see the Iroquois referred to as "blood-

thirsty savages" and the "Savage horde".

COMMENT

The above description of Iroquois methods of fighting would today be called guerilla attacks, and those we consider our friends who have engaged in this type of action are not condemned for it. The last part of this statement can be refuted by one word "Tecumseh". As Indians have in several wars fought and died beside their white brothers in defense of Canada this statement is unwarranted.

THE COUREURS DE BOIS

"Pages From Canada's Story" (P.119)

> "Many of them sank quickly to the level of the savages with whom they hunted. They married Indian wives, lived in filthy huts, never washed; they drank, gambled and fought like the savages".

"Canada Then and Now" in referring to Brule and Marsolet (P.97)

> "They learned to endure the dirt, smell and smoke of the wigwams...the boys were not troubled by any concern as to whether the food was clean or not."

COMMENT

One rejoices that the "higher" levels of civilization can be considered free

of such vices as drinking, gambling and fighting.

THE ATTACK ON LACHINE

After a long period of quiet between the French and the Iroquois, one of the subsequent governors of New France was Denonville. He invited two hundred Iroquois to a banquet, then when they accepted and gathered together, the governor seized them all and had them sent to France to serve as galley slaves. This led to the Lachine attack. "Pages From Canada's Story" makes all this clear on Pages 128-129.

"Canada Then and Now" ignores Denonville's act completely but speaks of "a savage attack" upon Lachine, graphically illustrated by howling, tomahawking Indians and a fleeing woman and child.

"Canada - A Nation" admits that "an act of treachery (undescribed) on the part of Governor Denonville" was contributory to the attack, but " The Canadian Pageant" merely says that the Indians were allowed to get out of hand and so committed the "terrible massacre at Lachine". "Building The Canadian Nation" omits any mention of Denonville's act, but the attack on Lachine is brought out.

COMMENT

Considering the attention paid to the martyrdom of the five Jesuits, the Iroquois sent into slavery on the galleys of France at least deserve some mention. Four of the five books ignore them completely. And again one of the "Omissions". The hostility of the Iroquois - but not the very valid reason for it. Under the graphic illustration in "Canada - Then and Now" we even find this statement - "THE IROQUOIS MASSACRE THE SETTLERS AT LACHINE and thus begin the war between the French and New Englanders."
After this episode, Frontenac was recalled to the governorship and he led the Indians friendly to the French in a series of attacks upon the English colonies. "Canada - Then and Now" says quite seriously that as Britain and France were less friendly than they had been, (P.127)-

"THIS GAVE FRONTENAC A GOOD EXCUSE FOR ATTACKING the British in America."
There appears to be some areas of confusion here. 1. one gathered in previous statements that the allies of the French had been wiped out by the Iroquois and 2. just what can be assumed to be a "good excuse" for slaughter? One can only conclude here that it is permissable for white men, inexcusable for Indians (unless led by white men). In a subsequent paragraph the author does call them cruel massacres. The result of all this was outright war resulting in the British conquest of French Canada. Following this, Pontiac's uprising is mentioned so briefly that no comment can be included. It is worthy of mention in passing that in 1763 the British conquerors closed the Ohio country to settlement and the Treaty of Fort Stanwix in 1768 pledged that this country should remain in Indian hands.

THE IROQUOIS AS UNITED EMPIRE LOYALISTS

After the American Revolution, many who wished to remain British subjects left or were forced by the animosity of the Americans to leave their lands and homes to travel northwards into the territory still held by the British. A great many of these people settled in what is now southern Ontario, including the long time allies of the British, the Iroquois or five Nations (later the Six Nations.)

Like the other Loyalists, this large group under Chief Joseph Brant received Grants of land from the British in reward for their loyalty and support, and the Six Nations chose to make their homes along the banks of the Grand River. These proud people have never considered themselves British subjects, however, to this day they still consider themselves as allies and in those days when they were still very strong and warlike, no one chose to argue with them about the point. It apparently is difficult for historians who have up to the time of the Conquest, pictured the Iroquois as implacable enemies of the white settlements, now to picture them as loyal allies! In spite of this, "Pages From Canada's Stroy" gives an excellent portrayal of Joseph Brant and a fair picture of the Iroquois loyalists.
"Canada Then and Now" gives a brief paragraph, "Canada - A Nation" and "The Canadian Pageant" spare little more than a sentence and "Building The Canadian Nation" gives them a paragraph, or two.

THE WAR OF 1812

But for the considerable Indian participation in the war of 1812, General Brock would have been hard-pressed to make any show of resistance to the Americans, nearly always superior in numbers to those who defended British North America. Most Americans, and many of those in British territory thought the Americans would over-run the country in a matter of weeks. But Brock was a brilliant soldier who chose to go immediately on the offensive. His first attack was on Machilimackinac with a mixed force of regulars, voyageurs and Indians. With the success of this attack he turned his attention to Detroit, defended by 2000 men and thirty cannon. The attacking force included 300 York Militia, and 600 Indians under the Shawnee Chief Tecumseh. Detroit was taken. Of Tecumseh, Brock wrote: "A more sagacious or a more gallant warrior does not, I believe exist."

"Pages From Canada's Story" gives a very fine account, both of Tecumseh personally and his participation.
"Canada Then and Now" touches very briefly on the war of 1812 and does not mention the participation of Indians in any engagement.
"Canadian Pageant" states merely that Brock "aided by Tecumseh" took Detroit.
"Canada - A Nation" gives a good account of the dual participation.
"Building The Canadian Nation" makes no mention of the Indian role or of Tecumseh in the taking of Detroit.
In the Battle of Queenston Heights where Sir Isaac Brock gave his life, 200 of the attachers were six Nation Indians, a fact which is not mentioned in any of the books. In November the American General Dearborn sent forward an advance guard of 1,400 men in preparation for the main attack on Montreal. At La Colle the advance guards were driven back by Salaberry's two companies, 300 Indians, and militiamen from the various local parishes. This lesser engagement is mentioned only in one book which states that Dearborn failed to get started against Montreal - which was, however, very fortunate for Lower Canada as the total American force under Dearborn consisted of 10,000 men.

The Battle of Beaver Dam fought the following summer saw a combined force of Caughnawaga and other Mohawk Indians defeat 600 American soldiers, twice their own number. Warned by Laura Secord, they were quite prepared for the American attack. Of this engagement the British officer wrote: "Not a shot was fired on our side by any but the Indians. They beat the American Detachment into a state of terror." (This was James Fitzgibbon)

"Pages from Canada's Story" tells of Laura Secord's trip to warn Fitzgibbon and concludes thus:

> "Fitzgibbon was ready for them. The Americans were taken completely by surprise and were forced to surrender. Laura Secord has saved the day at Beaver Dam."

"Canada - A Nation" says:

> "A British victory was made possible by the resourcefulness of a brave woman."

There is no mention of Indians taking part in this battle by either "The Canadian Pageant" or "Building The Canadian Nation".

MORAVIANTOWN

In 1813 the Americans were advancing along the Thames River with a force of 4,500 men. Proctor's force, which included Tecumseh and his warriors equalled them in number, but in spite of the fact that Proctor had promised the Indian leader not to withdraw, he did so, leaving the Indians to fight the rearguard action. The scronful Tecumseh referred to Proctor as a fat dog and told him to go, but to leave the Indians some guns to go on fighting with. Tecumseh pointed out that while Brock had always said, "Come fight the Americans", Proctor said, "Go fight the Americans." They were overtaken at Moraviantown. The British force broke before a cavalry charge but the Indians stood and fought on alone until they were overwhelmed. Tecumseh died on the battlefield.

"Pages From Canada's Story" gives a good account of all this.
"Canada Then and Now" and "A Canadian Pageant" do not mention the battle at all, "Canada - A Nation" just mentions that Tecumseh lost his life and "Building The Canadian Nation" mentions the 'unfortunate loss of that staunch British Ally, Tecumseh". Indians also took part in most of the subsequent engagements prior to the signing of the Treaty of Ghent which ended the hostilities. The Indians and their contributions seem to have been entirely overlooked in signing and later adjustments of this treaty, with the British even dropping their demand for a neutral Indian territory - for which they had promised to press. As S.B. Ryerson states, "...the British reward for Indian support was betrayal at the peace."

COMMENT

With the exception of "Pages From Canada's Story" the considerable Indian participation in the war is mentioned very little and in the summing up of the after effects, all participants are praised except the Indians. It is a surprising point that the book that earlier said that Indians never cared to face almost certain death as white soldiers frequently do, "Pages From Canada's Story" gives the most praise and credit to Tecumseh!

THE SELKIRK SETTLERS

All five of the books give fair and concise accounts of the struggles of the first settlement attempt in the Red River country. The hardships apart from the natural ones are justly blamed upon the rivalry between the two great fur

trading companies, the Nor'Westers and the Hudson Bay Company. Miles Macdonnell, the Governor of the colony must take some of the blame for the Seven Oakes affair as his proclamation that no food supplies were to be taken from the huge Selkirk grant for a year meant that the Metis would not be allowed to hunt buffalo there or sell supplies to the Nor'Westers. This enraged the Metis who were under the impression that his was their homeland. Their rage made them an easy weapon for the Nor'westers to turn against the settlers. Actually the Indians were the only real friends the settlers had, giving them fish and pemmican in their times of need.
"Canada, Then and Now" acknowledges this (P.224) and "Canada A Nation" also does in a brief footnote (P.176)

COMMENT

As the eastern Indian fades more or less into oblivion in our history text books, the western Indian makes his appearance. In this, the first act, the pattern begins to be set. The terminology seems to be exaggerated. Is "Massacre" a correct word for the tragic Seven Oakes conflict? True the settlers were outnumbered, some books say two to one, but they too were armed and they marched out to meet the Metis. Furthermore, no one knows who fired the first shot. It seems here, as in other conflicts, that when white men win, it is a "Battle" but when Indians win, (in this case Metis) it is a massacre.

THE RED RIVER REBELLION

In 1869 Canada purchased the territory which the Hudson's Bay Company had controlled for 200 years. Without notifying the people of this territory of the transfer, or of the intentions of the Government to deal fairly with them (5/6 of population were Metis) surveyors were sent into the Red River country to divide it up into lots. Thoroughly alarmed and aroused, the Metis chose a leader, Louis Riel, who took possession of the Hudson's Bay Company fort and set up a provisional government. The descendants of Selkirk's settlers remained quiet, but a new faction which had come in from Upper Canada, militantly protestant, under their leader, Dr. Schultz, bitterly opposed Riel, who then imprisoned them. William McDougall was sent out to take over as Governor from the dying McTavish of the Hudson Bay Company. Riel was afraid that if he was installed before the Metis rights were guaranteed, his people would be unfairly treated. He sent a committee to the border to prevent McDougall's entry. For almost eight months Riel's provisal government held sway, during which time he allowed Thomas Scott, one of the Upper Canadian immigrants to be executed. Eventually a new bill was passed, establishing Manitoba as a province, appointing a new Governor, granting each of the Metis 240 acres of land and giving them the right to elect representatives to the Legislative Assembly. An expedition of soldiers was also despatched. Riel and his supporters left just before this expedition arrived, his purpose accomplished.

But for the execution of Scott, often termed the murder of Scott, he might have achieved nation-wide recognition of his struggle to assure the rights of his people.

"Pages From Canada's Story" presents something of the case for the Metis. The author however, is not one of Riel's admirers and Schultz is presented as rather a romantic figure instead of the dangerous extremist that he was. Scott appears as rather a pathetic figure, and the author is not correct in saying that Riel's power was waning and that his followers were deserting him, at the end of the account.
"Canada Then and Now" gives an excellent picture of the period.
"The Canadian Pageant" also gives a good account adding that later Riel and his followers helped the new governor repel a Fenian invasion from below the border.
"Canada - A Nation" gives a penetrating look at the trouble and adds two interesting footnotes.

1. "Sir John A. MacKonald conceded that, as the Hudson's Bay Company given up its authority and Canada had not yet taken over, the inhabitants of Red River had the right to provide themselves with a temporary Government."
2. "Most authorities now agree that the Riel movement was not actually a rebellion." (P. 347-348)

"Building The Canadian Nation" gives a brief, objective account.

COMMENT

From the point of view of this report there is little to object to in the presentations of the Red River Rebellion, unless in the brevity of the accounts. So much space is given to the explorers who have long gone from among us while so little space is given to the so-called rebellion of people whose descendants still live, still shadowed by the past so that the term "Metis" seems almost to have become synonymous with "rebel". Just as much as the Indians, perhaps even more, they appear to be trapped in the past. Certainly one step forward would be to rename the Red River episode, if indeed, most authorities now agree that it was not a rebellion. Bitterness over Riel cast a dark shadow over the new, young Canadian nation, deepening rifts and opening half healed scars between French and English, Catholic and Protestant, Liberal and Conservative. Some of that bitterness has lived on and for that reason, the Red River episode should be better understood and presented.

THE ARRIVAL OF THE NORTHWEST MOUNTED POLICE IN WESTERN CANADA

With the governmental takeover of Rupertsland, some form of authority had to be established. American whiskey-fur traders had built forts and were flying the American flag in the area, the Fenians from below the border were a constant threat. There was a danger of American annexation unless settlers moved into the new territories and such settlers would have to have some guarantee of safety. Accordingly, the NorthWest Mounted Police was established and in an epic march crossed the plains and swiftly eliminated the American whiskey forts, actually finding them deserted. The new force had a further task - to promote the inclinations of the western Indians insofar as treaty-making was concerned. Missionaries have been certain that responsible Indian leaders would co-operate in the expulsion of the whiskey traders, as they did, and these same missionaries had also been pointing out the advantages of treaty.

"Pages from Canada's Story" tells of the coming of the police, with quite a detailed account. On page 108 we read:

> "The Company's men, having learned from long years of experience that the Indians were like children, treated them with kindness and patience when they were good. On the other hand, the Indians knew that swift and firm justice would be administered if they became unruly".

Again on the same page:

"There was constant warfare between the Blackfeet and Crees of the plains." "Canada Then and Now" also gives a detailed account of the trek across the plains and of the swift elimination of the whiskey trade. It also tells of Fenian blocking the right of way of the railway line and two policemen pulling the Indians down and telling him to get out.

"Canada, A Nation" gives a briefer account but includes (P.364) "They (the police) ended tribal feuds" and here again we read of the Fenian incident. (p.363)

The other two books give extremely brief accounts of the NorthWest Mounted Police.

CONCLUSION

There is no question about the havoc wrought by the whiskey traders, of the speedy elimination of this trade by the police, or of the gratitude of the Indian Chiefs that this had been brought about. But note that there were 300 policemen - an estimated 36,000 Indian population. The Indians gave tremendous co-operation in the early years as did the half-breeds including such men as Jerry Potts, without those services, the force could have lost many men and much time. While all credit is due to the police for their remarkable feat much credit is also due to the Indians who accepted and helped them and realized with fully adult conservatism that they were going to have to co-exist with white men eventually. The remark in "Pages

From Canada's Story" about the "Bay" traders' attitude toward the Indians is not only fatuous but pretty inaccurate. Just how some isolated company trader living in the midst of roving bands of Indians - as most of them did except at very large posts, was going to administer "swift and firm justice" is hard to imagine. As far as constant warfare between Cree and Blackfoot is concerned it was not constant, but sporadic and interrupted by periods of truce, one concluded by Muskepetung in the previous decade, and one concluded between Crowfoot and Poundmaker in the early '70s which was still in effect when the police came. There was far more communication and shifting about between the two tribes than anyone of the time realized. The episode of Piapot is surely an example of the white man building his own image at the expense of the Indian. Piapot is made to look ridiculous instead of tragic. In reality, he was a very great chief and universally respected among all Indian bands and tales of his courage are legend. His people refused to accept any other chief for twenty years after his death. His followers could have shot down the two police-men in a moment, but they obeyed Piapot when he told them to leave peacefully. The police had nothing to do with the end of tribal feuding and just a few years later, were most uneasy when signs pointed to an alliance of all Indian tribes.

TREATY MAKING WITH THE WESTERN INDIANS

Little mention is made in any of the books about the period of the treaty-making except in "Pages From Canada's Story" where the signing of Treaty No. 7 with the Blackfoot Confederacy is described in some detail, in a way to capture the attention of the younger children to whom this book is directed.

THE REBELLION OF 1885 (NORTHWEST REBELLION)

"Pages From Canada's Story" gives a fairly good account of this. (P.391)

> "...The Northwest Mounted Police were their (the Indians) friends, while the Government Treaties had on the whole, satisfied them."

This book also gives a very good account of the tribulations of Big Bear's prisoners during the period of the Rebellion.

"Canada Then and Now" gives an excellent picture of the causes and events during the rebellion insofar as Metis participation is concerned.

"Canada - A Nation" allots about one and a half pages to this rebellion; in addition it alludes mistakenly to Spotted Calf and Almighty Voice as having played leading roles which is quite incorrect, however, blame for the conflict is placed upon pro-longed Governmental neglect of the Metis situation.

"The Canadian Pageant" gives an excellent outline as to the causes of the trouble yet (P.253)

> "...Middleton suffered a slight reverse at Fish Creek and Otter, one at Cut Knife Creek," and "Poundmaker and Big Bear, the two Indian chiefs who had given the half-breeds the most support were driven northwards and soon surrendered to the police."

"Building The Canadian Nation" is the only book to point out that Riel had not wanted an Indian uprising.

COMMENT

I did not give a resume of the events prior to pointing out statements from the books as I did in the rest of this report, saving something of this for the comment section. Actually very little can be said about the presentation. All the books point out that a long period of Governmental neglect of several years duration preceeded the final desperate move of the Metis population of the Saskatchewan when they sent for the exiled Louis Riel. Very little is said, however, about the really terrible situation of the Indian people who had more reason than the Metis to resort to armed conflict. Laird himself said repeatedly that white men, under such provocation and desperate want would not have been as patient or forebearing. There were many cases of death by starvation, others from exposure for without the buffalo, clothing and lodges were tattered remnants. The relationship with the NorthWest Mounted Police had deteriorated sadly with the imposition of unreasonable restrictions, and disillusionment had set in with the treaties. One of the worst causes of suffering resulted from the incompetence of the men representing the Indian Department; both those in charge of policy and those in direct contact on the reserves, many of whom felt nothing but contempt for those under their care. The picture of Riel as a savior from these intolerable conditions was an attractive one, but the Metis were one people, the Indians another. If the Indians were driven to an uprising, they would rise together under their own leaders. In 1885 they were not yet at this point but the Metis opening of hostility engulfed them. Big Bear was actually out of his camp hunting when the wild young malcontent Wandering Spirit began the Frog Lake Massacre. He had been goaded beyond recall by the Agent-Quinn, who was the first to die. Poundmaker was on his own reserve with the families of his people when Otter's men attacked him without

any attempt to parley. They defeated the soldiers and could easily have wiped them out on their retreat but Poundmaker stood between his warriors and the white men, refusing to allow more blood-letting.

Most historians feed that the Rebellion should be renamed insurrection. The Frog Lake Massacre was just that, but the circumstances leading to it should be taken into account. The whole thing was such a tragedy of mismanagement, governmental incompetence, politics and human misery that a perfect title would be "The Unnecessary Insurrection." Not one thing had been learned from the Red River Rebellion of prior years. It is time now that some things be recognized. Riel died on the gallows for treason, yet unstable as he was, he was brilliant, he was a <u>true patriot</u> to his own people, he had never intended that blood should be shed. Big Bear was an old man, well past his days of real leadership, long opposed to Wandering Spirit and his faction and a man whose only war had been with words. He had long sought for better terms for his suffering people. Poundmaker may some day be recognized as <u>the hero</u> of the time, rather than as a rebel who deserved to be thrown into prison. His conviction horrified all those who knew him, the Catholic clergy, many white settlers, his own people and most of all Crowfoot of the Blackfoot Confederacy. It was Crowfoot's monumental anger that resulted in his early release, not governmental mercy! Perhaps future history books will do the other groups of people who came together to form our Canada.

<u>SUMMARY</u>

The cynical observation has often been made - "History is the propaganda of the victors." Most of us accept the fact that there is some truth in this, especially in the case of recent history which can still be obscured by political, racial and religious convictions and prejudices. The adult reader can accept and reject interpretations of events and personalities much more readily than a child can and, therefore, it should be of paramount importance that history text books be considered with this in mind.

Another observation that has been made is that "History - our history in particular, is the foundation of our future". If we accept this, then we must also accept the fact that if it is taught as a series of dates to be memorized; an assortment of legends that glorify a few chosen national heroes; a long succession of stereotyped names for parliamentary acts, battles, treaties, occupations, etc., then it is not only dull but of little value.

Most of us can look back at our own experience of learning history in our formative years and agree that it suffered from both these stifling faults, bias on the part of individual authors and dullness. Yet ideally, the study of history could stretch

the mind, broaden horizons, increase compassion and understanding, soften prejudice and move toward a more enlightened future. There is still much to be done to achieve this ideal presentation. Most certainly, the treatment accorded to our own aboriginal people in our history text books is still unsatisfactory. That these people have long been minunderstood, misrepresented and their contributions overlooked has become a matter of concern to many of us. The frequent derogatory presentation of a segment of our population has had a devastating effect upon those so pictured, and to some extent has reflected upon the rest of us who have far too readily accepted it.

Our Indians and Eskimos have been exploited, decimated and disinherited. This is as undeniable as it was inevitable. To picture them as fierce and predatory savages; as simple and innocent sub-humans; or even just to ignore them as much as possible may make it easier for us to accept their many tragedies, but if history is to serve the future, such presentations are as impractical as they are immoral.

- Norma Sluman

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APPENDIX "C" TO THE BRIEF PRESENTED BY THE NATIONAL INDIAN BROTHERHOOD OF CANADA, THE CANADIAN METIS SOCIETY AND THE INDIAN-ESKIMO ASSOCIATION OF CANADA TO THE SPECIAL SENATE COMMITTEE ON MASS MEDIA - DECEMBER 1969.

Contributions of the American Indian to Modern Civilization

By WILLIAM B. NEWELL

Social psychologists and anthropologists claim that when two individuals or groups of people associate together for any length of time there is a tendency on the part of these individuals or groups to become alike in their dispositions, personalities, and in their ways of living and doing things. In other words an exchange of culture take place between these individuals or groups which has a tendency to create an entirely new and different culture complex and at the same time make them more evenly balanced culturally. For a simple illustration of this phenomenon we might point out that married people after several years of constant companionship tend to become alike in many of their habits, actions, and ways of doing things. This same theory applies to larger groups of people who have distinctly different cultural backgrounds.

Within recent months a few scientists have become intensely interested in the science of acculturation and have selected the American Indian as a subject for study. These men are interested in learning to what extent the American Indian has been affected by contact with European peoples and to what extent he has become a "white man." In contrast to this phase of research your writer has been studying the subject from the other way around and has sought to determine to what degree the European has become an "Indian," since there is unquestionably an even exchange, more or less, of cultural traits between the European people and the American Indian —since the advent of the white man to the New World some four or five hundred years ago. We often hear it said that the white man taught the Indian only evils and none of the white man's virtues. Perhaps the time will eventually come when we can honestly say that the American Indian "taught the white man only his virtues and no evils."

In a study of this kind one has to deal with the rich folk lore, folk background, and the self-sufficient complexes of folk ways, or culture, as they existed before and during the early phases of European contact. We must begin by determining the natural core of human social endeavor, or culture, of a selected group, which in this case is the American Indian, before his culture was contaminated in any way by outside cultures and then after determining the degree of complexity determine his position culturally with respect to different groups entirely disassociated from each other, such as the European people were from the American Indians, and finally to determine his priority influence in establishing certain present day social cultural concepts accepted in American civilized society today and which I choose to call Americanism.

The first important process in our study is differentiating between what is Indian culture and foreign, or European culture. It is simple enough to make a study of the socio cultural relations between two modern communities such as Middletown and New York City and arrive at some basic conclusion regarding the cultural differences existing between these two communities, but to conduct a similar research between two groups that lived some four or five hundred years ago and determine to what decree they affected each other, and to recite specifically the cultural influence they exerted on each other, involves a tremendous amount of research.

This paper in no way attempts to set forth the data involved in a comparative study of these cultures but merely brings to the attention of social psychologists and students of cultural exchange, or acculturation, the problem involved, and respectfully points out several interesting factors that must be considered in a study of this sort. Secondly it is hoped that it may inspire some readers with the incentive to enlarge upon the thesis and give the world a true picture of American Indian Culture, and prove beyond doubt that what we call Americanism today is a combination of Indian and European cultures.

Naturally no one is in a position to accept definitely these factors as being basically true until they have made a complete analysis of the status of cultures in the two groups as they existed some four or five hundred years ago. It should be remembered that we are dealing with the socio cultural traits of these groups and not with their material culture. We know, for instance, that just as soon as the first Indian saw an iron kettle he realized that it was superior to the old clay pot with which he cooked his food and he immediately accepted this material cultural trait without question. Cultural change of this sort goes on indefinitely and continuously, and the horse and wagon passed out of existence just about as rapidly as did the old clay pot of the American Indians.

In order to determine the exact difference existing between these two groups necessitates a vast research into the culture of these peoples as expressed in the writings and records, and superficial observations of all those who first came into contact with the American Indians.

Although it is difficult, at times, to give a clear definition of the two aspects of cultural change an approximation may be secured sufficient to substantiate the fact that there was a new and an old culture which definitely reveal actual social processes.

One point that strengthens the argument is the fact that the socio culture of the American Indian was not as complex as that of the European peoples and due to its simplicity and intense stability was the stronger of the two, and was little affected by the very small groups of Europeans who first met the Indians, who were then living in much larger communities, where they were forced to accept the order of the day and imitate so far as possible those with whom they resided. In other words "When in Rome do as the Romans Do." If we were to decide on a trip to the land of the Eskimo we most certainly would have to learn to eat raw fish and endure hardships and conditions with which we would be totally unacquainted. A culture such as existed in the life of the American Indian was sacred and lasting. On the other hand, civilization is a highly complex mixture of culture and is less stable and less influential in its ability to ingratiate itself permanently into the life of a primitive group such as existed among the American Indians. Cultural change takes place more easily in a complex civilization than in a more simple cultural group.

This fact is emphasized in that the American Indian today, after five hundred years of contact, still retains a large percentage of his native culture even after struggling against strong forces which have sought to break down his culture and inculcate into his personality European cultural traits.

In spite of the concentrated efforts and close proximity of European peoples in their endeavour to force upon the American Indian their culture the result has been failure to a very large extent. This is again emphasized by the fact that today over half of the 6,000 Iroquois Indians living in the thickly populated State of New York still retain their ancient religious concepts and beliefs. Efforts on the part of Commissioner John Collier of the Bureau of Indian Affairs at Washington to force down the throat of some fifty thousand Navajo Indians in the Southwest a new system of community relationship is meeting with the same resistance and consequent failure.

One must take into consideration not only the effect of social contact with the American Indian in the exchange of cultures but also with the socio-economic aspect into which the European was thrown upon his arrival in the New World. Primitive economy was responsible to a high degree for a comparatively even exchange of cultures in this particular field. The European had to shape his life to meet the exigencies and limitations imposed upon him by his new environment, and in time his attitudes and even his character became affected by this change. Adjustment to existing conditions was forced through circumstances from which there was no escape, and incidentally no desire for escape in most instances. Strange as it may seem to people unacquainted with the true socio-culture of the American Indian there are scores of individual records supported by documentary evidence which inform us that after associations had been formed with some Indian group by different individuals there arose some compelling force or reason for not wanting to give up this new life found in the American Indian community. In the "Life of Mary Jemison," who became a captive during the first French and Indian War, after a few years residence with the Indians, refused outright to return to European civilization and stated specifically that she preferred Indian life to the old life that she had been familiar with. This prolonged contact with Indian culture completely effaced any desire to change, and produced a social transformation into the life of this particular person. The social forces that transformed Mary Jemison into an Indian is only exemplary of how Indian culture affected every European who made the slightest contact socially and economically with Indian life and society.

Naturally the speed of acculturation would depend entirely upon the degree of exposure to such Indian groups and their associated behaviour. The degree of infiltration and incorporation would also have to be taken into account. Naturally those who came to the New World during the first 250 years would be more apt to have absorbed and inculcated Indian culture on their own personalities than those who came during the past two hundred years. We know that many Indian sociological and philosophical ideas were taken to Europe with the first contact made with the American Indian. But after the first 250 years sufficient exchange had taken place to definitely establish new cultural traits which have given birth to new ideas heretofore unknown in the Old World.

But, as has been stated, the promlem before us is to determine the affect of this exchange of culture upon European peoples, and not upon the Indians, and to determine conclusively some of the outstanding contributions of the American Indian to modern social culture and civilization. We know what he has contributed economically and in the following list of factors which are suggested for a study of this nature many of these economic factors will be mentioned.

The real purpose of this paper is to point out a few of the definitely established sociological and economic contributions which have been accepted by the best authorities on the subject. A discussion of the moral and ethical values of Indian culture would require a volume in itself. Indian political theories as embraced in the League of the Iroquois are important and stand out in marked contrast to the European theory of "the divine right of kings," which flourished in Europe at the time of the discovery of America. The individual rights of man were recognized in America long before the Europeans awakened to this political philosophy. Ideas of freedom, liberty, and equality existed and were engraved in the hearts of the Indians when Europeans were "boiled or roasted" for daring to speak against the state or church. One of the outstanding differences between the European and the American Indian was the fact that in America the Indian was permitted freedom of thought while in Europe an individual's thinking was done for him by autocratic and dogmatic leaders. A similar situation still exists today in some European countries and even in America there are those who would shape our opinions if they could.

It was from the Iroquois League that we first learned the meaning of true democratic ideals. It was here in America that we learned what freedom of speech, freedom of worship, equal representation, and constitutional government really meant. It was from these ancient political philosophers that the world first knew democracy. It was here that real statesmen served their constituents faithfully, without any other pay than the honor, respect and esteem of their people. Governor Cadwallader Golden who wrote the first American history in 1727, some fifty years before the revolutionary war, tells us that these men "were elected on the basis of their merit, because of their honesty and integrity, and that they were usually the poorest men in the nation; never keeping anything for themselves, but distributing all annuities and monies equally among the people." It was in this first history that the early colonists were informed that here existed a "true democracy." In order to illustrate further how the Indian lived under an order such as this I will list in the following paragraphs some customs which were a part of the everyday existence of these people; and at the same time call the attention of the reader to the fact that present day "Americans" are doing these same things which were strange to them before coming to the land of the free and the home of the "Brave."

DICTATORS were unknown among the Iroquois. No man could tell another what he should do. Every man was allowed to decide for himself what he should do. Even the Sachems and "Chiefs" suggested but never commanded or insisted too strongly. To do such a thing would

immediately lower them in the estimation of the people and cause their removal from office. "We Counsel Together" was a famous phrase of the Iroquois and every man was allowed freedom of expression.

GOVERNMENT had a central seat where representatives of the several nations met to discuss state matters and where unanimous decisions only were rendered. A single dissenting vote defeated Legislative action. There was "absolute harmony and the greatest decorum observed in their great councils."

HUMANE: Indians were gentle and kind: (a)They never whipped their children but still retained the love and respect of their children all through life. They were unlike the Spartans who tied their boys to whipping posts each morning and lashed them to make them cruel and savage warriors. (b) They cared for their old people and among the Iroquois an elderly person was never heard of who did not have a home and food to eat. It is unknown for young Indian boys and girls to torment or tease elderly persons. (c) Father Pierre Biard, the first Jesuit priest to reach America in 1611 says that "if it had not been for the kindness and hospitality of the Indians they would have periished the first three winters they lived in America." (d) The Pilgrim Fathers were welcomed and cared for and nursed back to health by the same Indians who had been pillaged and plundered by adventurous Europeans for over seventy-five years before the arrival of the Pilgrims. It was these same Indians who had lost their sons, fathers and grandfathers to marauding kidnappers from Europe who took their human cargo to Spain and sold them as slaves. It was actually one of these young Indians who greeted the Pilgrims in "excellent" English, who had escaped from Spain, and who had lived in England for seven years after his escape, that approached the Pilgrims upon their arrival in the New World and asked them what they wanted. The fact that these Indians would go to the trouble to ask their enemy what they wanted when they already knew from seventy-five years' experience, only goes to show that the Indian was just, reasonably tolerant, and always willing to give the benefit of any doubt to the other fellow. These people were not savages who were so tolerant, so generous, so forgiving and ready to extend to these whites a home in America. (e) There is not a single early explorer who was not extended the helping hand by the American Indians upon their arrival in America.

QUARRELING: all the Jesuit writers inform us, was never seen in Indian homes, towns, or communities. Even today, in 1939, one hardly ever sees two Indians quarrel unless they may perhaps be intoxicated. When Indians living in New York City, or any other city for that matter are arrested for "celebrating" or arrested for any other reason it is significant that deadly weapons are never found on their persons. They do not carry guns, daggers or blackjacks. They are not cowards.

BULLIES: are unknown among the Indians. It is unknown for an Indian to take an unfair advantage of an adversary. There is not a record of an Indian war that was not first of all announced to the enemy. There is no place in history where any Indian nation was the first to start a war between the white and the Indians. Among children the common school bully is unknown.

CHARACTER: Sir William Johnson, British Indian agent, after thirty-five years' association with them says " they are only beginning to deceive in their transactions with us." In another of his documents he states that he has even tried to make an Indian steal but failed. Lying was punished by death.

FREEDOM OF WOMEN: Women received the honor and respect that no other people gave their women. There is not a single court record in the State of New York showing that an Iroquois has ever been arrested for insulting or assaulting a woman, be she Indian or white. In all the lying, militaristic propaganda written about the Indians during the Revolutionary War, or any other war, for the purpose of arousing hatred in the hearts of the people against the Indian, no single writer has dared say that the sanctity of womanhood was ever desecrated by an Indian warrior. The writer has known at least fifty teachers who have taught on Indian reservations and they all state that they have no fear from the Indian men, be they drunk or sober. The respect that Indians gave their women, and all women, is characteristic of the Iroquois Indians. Indian women enjoyed equal rights with men and, in some cases, were even considered superior to men. In some parts of the world, women were not even supposed to have souls.

BIRTH CONTROL: was practiced among the Iroquois, and the family was no larger than three or four children.

TRIAL MARRIAGE: The Jesuit priests inform us that trial marriage was also practiced.

HEALTH: habits practiced by the Iroquois have since been adopted by Europeans. People nowadays dress lightly. Boys no longer wear hats; heavy red woolens are no longer worn, and it was only ten years ago that the first women dared wear a pair of silk hose through a whole winter season, against the advice of physicians who stated that all women would die from pneumonia, if they did such a thing. Bathing has become more or less common now days among white people. When America was first discovered Europeans did not bathe the body because it was considered a mortal sin to make the body beautiful by cleaning it. This accounts of the numerous skin diseases brought to America by Europeans. Measles, smallpox, chicken pox and all skin diseases were nonexistent in America. On the other hand the Jesuit priests in all their relations tell us that every Indian village had several turkish baths. Some Indian tribes had a bath cult, where it was a part of their religion to bathe and keep clean. Sunlight and bathing have become the order of the day and exposing the body to the sun and fresh air, like the Indian did, is making the modern American healthy and strong, like the Indian used to be. The Indian was not a nudist. Fresh air while sleeping was an Indian custom which twenty-five years ago was considered unhealthy by white people. Hiking clubs and soldiers are taught now to walk like the Indian. George Catlin, who lived among the Indians, informs us that "the Indians have a peculiar way of swimming, instead of shooting both hands out from the chin (the breast stroke), they use the overhand stroke. Today we all swim like the Indian swam.

CRUELTY. Our American Indians learned how to be cruel from the Europeans. Burning at the stake was a European custom introduced to Indians by the Spanish, French and English. Joan of Arc was burned alive sixty-one years before Colum-

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bus discovered America. The Apache Indians had never heard of scalping until it was first introduced by our own soldiers back in 1881. When America was first discovered it was believed by Europeans that anyone who knew not Christ was an infidel and it was the duty of these "dark age" Christians to burn all infidels. It meant one step nearer heaven to do this so that when the Indian was discovered many poor Indian victims suffered at the hands of these ignorant believers.

EQUALITY. It is told by many explorers that no one Indian had more than his fellow man and that when one was hungry they all were hungry. It is also said that they always shared their food equally among among their captives and with strangers.

GAMBLING. Indians loved to gamble but strange as it may seem, at the end of the game it was customary to return all winnings to the losers. They had no desire to possess in the sense that we moderns do.

RESPONSIBILITY. Irresponsiveness such as we have in America today could not and did not exist. Today we hear on all sides the philosophy of "let the other fellow take the rap," "get away with it if you can," and many other attitudes of like nature. This was not Indian. The white man has not fully accepted this culture yet from the Indian. He has always been under the yoke of some overlord who has dominated him. In other words, he has never been fully free and it is only as these individuals become free that they will cast out greed and assume their positions as free men in a true democracy. When we learn to work for each other and not against each other we will have a true democracy. Such conflicts were practically unknown.

BROTHERHOOD OF MAN. The Indians always called the white man "brother" in all his dealings with him. He never called him "master," "your majesty," or any other title which in any way would indicate that he considered him a superior or lesser being. Every man was trusted and deceit was never looked for in a fellow man. White people first coming to America were given a place to build their lodge but never under any circumstances did the Indian give or sell outright to him land which was supposed to be free to all human beings.

Not only did the American Indian teach us all our ideas of social democracy but also he contributed vastly to our economics.

The following list of food plants, and economic contributions are only a few of the many that exist. There are hundreds of others not mentioned here. The fact to bear in mind is that these were known to the Indian, and used by the Indian, long before the Europeans discovered America and eventually taken over by the white man.

CORN is a culture as well as every other economic product or plant taken up by the white man. When Indian corn was accepted it meant taking the whole culture; husking pins, corn cribs, husking bees, "barn dances," and the forty or fifty ways of preparing corn for eating.

The following are only a few such articles which involved hundreds of minor cultural traits:

Potatoes, Tomatoes, Pumpkins, Squashes, Lima Beans, Kidney Beans, Peppers, Coca (Cacao), Pineapples, Nispero, Barbadoes Cherry, Strawberries, Persimmons, Papaws, Guava, Oca, Cashew Nut, Pacay, Jocote, Star Apples, Mate Tea, Alligator Pear, Sour Sop, Sweet Sop, Custard Apple, Cassava, Cucumber, Peanuts, Maple Sugar.

Tobacco (a culture taken up by nearly everybody), Quinine (important medicinal contribution), Casa Sagrade (most important laxative used today); Cocaine (important drug used extensively by Indians in pre-Columbian days), Cotton (Indians wore first cotton clothing in the world), Henequen (hemp), Rubber (Indians first invented rubber), Copal (an important varnish), Peruvian Balm, Sunflower, Parica (In South America only). (No intoxicating beverages or drugs were used in North America).

Flavors: vanilla, chocolate, pineapple, maple and strawberry.

Under Potatoes, it should be noted that among the Aymara Indians no less than 240 different varieties of potatoes were cultivated.

Under Cassava, it should be noted that it was first necessary to remove the deadly prussic acid from the plant before it became edible. This poison was sometimes used as a preservative to prevent putrefaction of meat.

Asceptics. The Indian was the first to use boiled water for cleansing and dressing wounds.

Trephining. An important surgical operation whereby a section of the skull bone is removed to relieve pressure on the brain, was frequently performed by the Indians of Peru.

Aseptics. The Indian was the cause a person to withstand pain and submit to amputation or other surgical operations.

In the field of science the American Indians were especially clever. Zero was invented a thousand years before the Arabians came out with in the Old World. The calendar system of the Maya was far superior to our own system and much more accurate. The first people to develop the decimal system represented in the Quipu of the Peruvian were Indians. This hundreds of years before the white man.

Metallurgy. They worked gold, silver, and bronze better than any of the ancient civilizations of the Old World. They were the first to use and work platinum.

Arts and Crafts. The famous textiles of the Peruvians have been recognized by authorities as being the best the world has ever seen. Authorities claim that no race on earth made baskets as well as the Poma and other Indian tribes of California. Their beauty and technique excelled all others.

Agriculture. Irrigation, fertilizers, crop rotation, and many other so-called modern farming methods were practiced by the intensive agriculturists of the Southwest in the United States and Peru.

Masonry. The stone walls of Cuzco are still as great a mystery to us today as they ever have been. We do not know how the stones were quarried and so well fitted together.

Modern apartment buildings are much like the Pueblo buildings of the Hopi and Zuni Indians.

Chewing Gum.

Shaking Hands is just a good old Indian custom.

APPENDIX "D" TO THE BRIEF PRESENTED BY THE NATIONAL INDIAN BROTHERHOOD OF CANADA, THE CANADIAN METIS SOCIETY AND THE INDIAN-ESKIMO ASSOCIATION OF CANADA TO THE SPECIAL SENATE COMMITTEE ON MASS MEDIA - DECEMBER 1969

BACKGROUND: The Present Condition of Native Canadians

1. There are at present an estimated 247,000 status Indians; 250,000 non-status Indians and Metis; and 13,000 Eskimos in Canada. Together they constitute about 2.5% of the population. They are the fastest growing group in Canada, despite the highest infant mortality rate and the shortest life expectancy.

2. The Economic Council of Canada has conservatively estimated that 1/5 of the total Canadian population lives in poverty. The native peoples are the poorest of the poor.

3. Nearly 1/2 of the Indian families earn less than $1,000 a year; 3/4 earn less than $2,000. The national poverty line has been set at $3,600 for a family of four.

4. More than 40% of the Indian population is unemployed and living on relief - ten times the national average.

5. The average life span for Indians in 1965 was 36 years; for Eskimos 20 years; for all Canadians a little over 62 years.

6. The death rate for Indian children of pre-school age is three times the national average.

7. Less than 40% of Indian children complete Grade 8; only 6% complete high school, compared with 88% for the whole of Canada.

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APPENDIX "E" TO THE BRIEF PRESENTED BY THE NATIONAL INDIAN BROTHERHOOD OF CANADA, THE CANADIAN METIS SOCIETY AND THE INDIAN-ESKIMO ASSOCIATION OF CANADA TO THE SPECIAL SENATE COMMITTEE ON MASS MEDIA - DECEMBER 1969.

RADIO, TELEVISION AND FILMS AS A MEANS OF PRODUCING SOCIAL CHANGE

1. Radio and television, together with films, can be effective agents of social change. Broadcasting, particularly television, is the most powerful influence on public opinion and social attitudes since the invention of printing. Broadcasting can be used as a two-way channel, sending information to the public and receiving the public's response in return. Properly used it can make the individual more articulate today than he has ever been in the past.

2. It can be of particular value in communication with the poor, most of whom lack the heritage of a literate education. Their communication is oral. Radio and television provide a natural means of communication for them. Broadcasting, properly used, can help promote the social changes needed to bring native peoples into the mainstream of Canadian life without destroying what they value in their present way of life and their heritage from the past. Their traditional culture has been and continues to be destroyed by the impact of modern technology. A part of that technology - broadcasting - can help to restore the balance.

3. At present, Canada's broadcasting system does not serve as an agent of social change. It is more concerned with

upholding the existing social order. It is oriented towards the middle class, the consumers - the people who buy the goods its advertisers have to sell.

4. In the past the CBC produced notable programs that resulted in social and political action. In the 40's, its daily farm broadcasts and weekly Farm Radio Forums were pioneering ventures that gave the farmer a strong voice in national affairs and in the 50's, the French Network's public affairs broadcasts articulated the quiet revolution in Quebec.

5. More recently it has broadcast some excellent programs on poverty in Canada, including some on Indians, fishers and Metis. But these programs have been on an occasional and fragmentary basis, produced for middle-class audiences from the point of view of the outsider looking on. They act as an emotional catharsis to the troubled conscience of the affluent and serve as a substitute for action. They are not designed to promote social change. To do so, they would have to be produced on a regular and continuing basis.

6. The National Film Board was set up with similar aims to the CBC: "to initiate and promote the production and distribution of films in the national interest and in particular...to produce and distribute and to promote the production of films designed to interpret Canada to Canadians and to other nations". It has been more enterprising than the CBC in producing films to promote change. In comparison

with the Company of Young Canadians it trained and equipped a five man Indian film crew that has produced three films with an Indian perspective. This is part of its series of films entitled, "Challenge for Change", whose purpose is "to improve communications, create greater understanding, promote new ideas and social change". It has also cooperated with Memorial University in St. John's, Newfoundland in a project designed to help the citizens of the isolated fishing community of Fogo Island to adapt to a changing economy. There is need for much more activity of this sort from the Mass Media.

APPENDIX "F" TO THE BRIEF PRESENTED BY THE NATIONAL INDIAN BROTHERHOOD OF CANADA, THE CANADIAN METIS SOCIETY AND THE INDIAN-ESKIMO ASSOCIATION OF CANADA TO THE SPECIAL SENATE COMMITTEE ON MASS MEDIA - DECEMBER 1969

WHAT OTHER COUNTRIES ARE DOING

1. Broadcasting is being used to promote social and economic development in other countries.

2. Both India and Japan have tele-clubs, with feedback after each program. Follow-up activity is usually developed spontaneously by the clubs and serves as democratic training in citizenship.

3. AIR (India) broadcasts 15,000 hours of programs from 30 stations especially prepared for the villagers. It arranges to supply radio sets for the community centres in the villages. There are 25,000 radio forums in Indian with two-way broadcasting that stimulates free discussion.

4. In Japan television sets are placed in community centres and schools in isolated farming villages. Adult education starts before the television broadcast and is carried on by it. The secretary of the community centre takes the initiative in organizing clubs and meetings but allows the people to make the decisions on activities. The program has led villagers to become active members in youth, women's and agricultural organizations.

and the public. The opinions of the native peoples are, where necessary, tape-recorded in their own language in their own communities. In Inuvik programs have been broadcast in English, Loucheux, and Eskimo; in Yellowknife in English, Dogrib, and Slavee.

5. The Northern Service Broadcasts three programs a day, totalling nearly one and three quarter hours, in Eskimo by shortwave to the Arctic. The programs consist of news, information, opinions on matters of concern to Eskimos, legends, and other cultural expression, and entertainment.

6. There are no programs for Indians or Eskimos on the French radio network of the CBC; nor on the French or English television networks.

PRIVATE STATIONS

7. None of the 230 private radio stations in Canada produces regular continuing programs for local Indian communities in English, French, or Indian languages. The only programs being produced by native people are the Alberta Native Communications Society (ANCS) programs in Cree and Blackfoot, carried on three Alberta Stations (discussed more fully below) and INDIAN MAGAZINE, in whole or in part carried by stations affiliated to the English Radio Network of the CBC

8. Nor are there any continuing programs for native peoples produced by private television stations or carried on the CTV Network.

COMMUNITIES AND VOLUNTARY GROUPS

a) The North

9. The tradition of small, locally operated community radio stations is well established in the north. Before the creation of the CBC Northern Service, they provided the only medium-wave broadcasts available in many remote and isolated communities. All but one closed down when the CBC Northern Service medium-wave service became available. The exception was Fort Simpson, North West Territories, which started up in 1961 with the cooperation of the Department of Northern Affairs and has continued sporadically since, even though the community is now served by an LPRT connected to the Mackenzie network of the Northern Service.

10. A similar station started at Pond Inlet in 1967 without official approval but was later legalized. It operates at low power on A.M. Its programs are mainly for and by local Eskimos, with technical help from officers of the Department of Transport. It is a prototype of the station that other remote and isolated communities in the eastern Arctic would like to have.

b) Alberta

11. In 1966 a weekly fifteen minute radio program in Cree, sponsored by the Department of Indian Affairs and Northern Development, was broadcast by CKUA Edmonton. This developed into a weekly half-hour program broadcast on CKUA, CFCW Camrose, and CKYL Peace River. The interest these broadcasts aroused led to the formation of the Alberta Native Communications Society (ANCS) whose aim is to develop and promote better communication among the native peoples of the province. Its membership is restricted to Indians and Metis who formulate and implement their own policies. Its executive director is Eugene Steinhauer, a Cree.

12. The weekly Cree broadcasts reach 56,000 native people in central-northern Alberta, as well as Cree-speaking listeners in British Columbia and Saskatchewan. CKUA Edmonton carried the broadcasts free as a public service; CFCW Camrose and CKYL Peace River are paid to carry them by the Alberta Native Communications Society from funds provided by ARDA.

13. In March 1969 the ANCS sponsored a fifteen minute weekly Blackfoot Radio Program under the direction of Ray Many Chief and Leslie Healey, broadcast by CJOC Lethbridge. It consists of topics in both English and Blackfoot.

14. In 1969 the ANCS was awarded a $210,000 grant, one-third from Alberta's Human Resources Development Authority

and two-thirds from the Federal Government's ARDA program. The grant will allow it to expand its services and develop new programs of field work and research into the needs of native Canadians. Among other projects it will expand the Blackfoot Radio Program.

15. Alberta Native Communications Service is currently exploring the feasibility of developing a series of community radio stations throughout Alberta to ensure that all native communities are served.

c) British Columbia

16. The Society for a Coastal Area Network (SCAN), a voluntary group of citizens, has been set up to improve communications among the Indian people of the B.C. coast. It was originally financed by grants from Simon Fraser University, Le Centre des Recheres Sociales of Montreal and the Catholic Archdiocese of Victoria. Last fall the Donner Canadian Foundation gave it a grant of $60,000. It has developed plans for a Radio and Visual Educational Network (RAVEN) linking Indian communities in coastal B.C. It believes that what is needed is a massive public education drive cutting across tribal divisions and shortcircuiting the requirement-bound and time-wasting structure of the schools. It therefore proposes a radio network linking up every community along the coast, supplementing the visual

media that will be put at the disposal of the Indian people, video-tape and film, and the know-how necessary to make them serve their education needs.

17. It plans to use the newly developed Single Sideband transmitters for the network. The SSB have a range of over 350 miles and could provide virtually uninterrupted contact among isolated Indian communities. Indian leaders who have taken over direction of the project have chosen six pilot backbone communities scattered along the entire length of the coast: Skidegate, New Aiyansh, Bella Bella, Alert Bay, Nanaimo, and Vancouver. They suggest that the Department of Transport radio station at Alert Bay that is being phased out of operation, could provide a central coordinating station for the network. Some such centre will be needed to coordinate the distribution of visual materials which would be sent out in response to radio requests.

d) Northern Ontario

18. Last winter a group of young Ojibway people in northwestern Ontario started a project called KENOMADIWIN whose purpose is to use radio as a means of community development. It plans to use a small mobile broadcasting van travelling between Indian communities to gather and record programs which will be broadcast to other towns and reserves in Northwestern Ontario.

thus providing a news service for Indians in the area. With the support of the Northwestern Ontario Project of the Company of Young Canadians, a Thunder Bay Communications Group was established. It applied to the Department of Communications for a certificate to establish low power AM broadcasting antennae at eleven sites in northwestern Ontario. The application was rejected because certain technical details required were not given, and because only the CBC and the Department of National Defence have been authorized to operate broadcasting stations with a power lower than 100 watts.

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PRESENT BROADCASTS FOR NATIVE PEOPLES IN CANADA

1. With these laudable objectives of the two publicly owned institutions let us look at what they and the private broadcasters are doing for native peoples.

CANADIAN BROADCASTING CORPORATION

2. The only continuing program for Indians on the national networks of the CBC is INDIAN MAGAZINE, a weekly fifty minute magazine-type presentation on the English radio network. Its producers describe it as 'CBC's weekly forum for the opinions of Canada's Indians as well as news of Indian activities throughout the country.'

3. A mimeographed summary of each week's program is mailed free to anyone requesting it. The mailing list is over 8,000. The host is Johnny Yesno, an Ojibway who was born at Fort Hope in northwestern Ontario.

4. In cooperation with the Indian-Eskimo Association, the Northern Service of the CBC is experimenting with a series of radio programs modelled on the Farm Radio Forum of the 40's and 50's. Their object is to produce an exchange of views among Indians and Eskimos themselves and also between experts and public officials.

5. In under-developed countries like Ghana and Mexico radio and television are being used extensively to promote community development. Details of experiments in the Mass Media are given in various UNESCO Reports, notably "Mass Media in the Developing Countries" (1961) and "Developing Information Media in Africa" (1962).

6. In the interior of Australia the Australian Broadcasting Corporation has established extensive Schools of the Air programs by turning a network that was primarily for emergency purposes into a socially and educationally useful system. For this purpose, they have devised a transceiver that costs less than $150 a set.